

ual stance from any deeply repressed sense of genetic weakness, inadequacy, or disgust, which I refer to as *primary effeminacy* (effeminacy that is self-derived and not imposed forcibly by others). Instead, the Black male arrives at this position *secondarily*, as the result of the imposed power and cruelty of the white male and the totality of the white supremacy social and political apparatus that has forced 20 generations of Black males into submission (p. 86).

It is less than sophisticated reasoning to reduce the social complexities of sexuality and its expression to the governing control and influence of white supremacy. To the extent that the history of racism has undeniably affected all facets of the lives of people of color (and whites as well), it is a legitimate concern to bring to any examination of sexuality. But to the extent that sexual identity and sexual practices represent conscious, personal choices, the most we can do is examine how sexuality is impacted upon and influenced by racism, in the same way that we can examine the impact of capitalism, religion, or patriarchy on sexuality.

To argue, as Welsing does, that racism *causes* homosexuality is to suggest that Black liberation will somehow eradicate Black homosexuality. If such eradication is to occur in the process of dismantling and destroying white supremacy, then what method(s) will be employed to achieve this? Does Black liberation ultimately require the confinement or extermination of Black homosexuals? Will Black liberation cancel out homosexual desire? The answer is surely a resounding *no*! Will Black liberation fail without the unqualified support and participation of Black gays and lesbians? The answer is an equally resounding *yes*!

In the glaring absence of a progressive feminist analysis, Welsing expediently ignores all efforts to achieve a co-gendered liberation. By arguing that Black men are alienated

from their manhood by Black women (their mothers in single-parent contexts) and society (white males), Dr. Welsing embarks upon the classic, homo-bashing tirade of Black nationalist patriarchs who have consistently attacked homosexuals as weak, irrelevant cocksnuckers. She also buys into the patriarchal concept that the only legitimate family is one headed by a man with a submissive woman by his side. She blames Black women who have been hurt by Black men and left with raising children alone for fostering the existence of Black homosexuality, because "the alienation, hate, and disgust felt towards adult males are visited upon their sons subtly (p. 88)."

This transference of "hate and disgust" supposedly alienates Black male children from themselves and their manhood. "Black males soon learn that it is easier to be a female child than a male child, and more promising to be an adult Black female than an adult Black male (p. 88)." She additionally argues that this attitude is reinforced in Black male children by the Black female teachers they come into contact with who may also be "hurt and disgusted" with Black men and, again, transfer this to Black male children.

Arguing that the alienation between Black men and women and the absence of male role models in the home and in the community promote the occurrence of homosexuality, bisexuality, effeminization, and passivity, Welsing writes:

There is only one solution—that Black males collectively face the horrendous presence of white males and conquer the accompanying fear engendered by this act. After the white man is faced, he must be resisted steadfastly and fought if he continues to wage war on Black people—as he has demonstrated historically that he intends to do. And it is Black males and not females who must do the fighting (p. 90).